That held aloft fair Wisdom's light,—
To see the eyes, love-lit of yore,
With old affection's ardor bright,—
To feel, to know, to hold, to share,
Emotions holy in God's sight.

From river banks in many lands,
From ships that sailed o'er distant sea,
From mountain heights, sublime and grand,
From valleys slumbering silently,
From bustling ranks of busy men,
From homes that ring with merry glee,
We call the dear alumni all
To share this precious jubilee.

Dear Alma Mater greets her sons
And daughters fair, with smiles and tears,
For those who fought amid the guns
Of Gettysburg in by-gone years—
For those who've stood upon the heights
Of man's accomplishment for man,
The laurel wreath with all the rites
Of old-time Greece and age of Pan.
For those who've failed along the way
Beneath great burdens bravely borne,
And those smote down by forture's frown,
And wounded sore amid the fray,
Who, courage spent and bodies torn,
Have mourned alone their lost careers,
The close embrace, and smiles, and tears.
For broken ranks—for silent graves,
For life-work only just begun
Ere death his cruel shaft impelled,
And lo, the opening race was done,
The tend'rest tears that mourners shed
Above their own beloved dead.

Dear Jubilee—the tender calls
Of Alma Mater, now repeat
Earth's far horizons; rank and file
They come, they come, thy love to greet,
Who once have known the happy life
Of childhood spent beside thy feet.
They come, they come; no spirit falls
Beside the way, unseen perchance
By mortal eyes, they cloud our skies
With loving thoughts, and sweet disguise
Of precious memories. Surprise
Were ours, if lifted eyes could see
These radiant forms of purity
Who grace our earthly jubilee!
With tender joy we clasp the hands
Of comrades of the long ago.
The flight of Time is but a dream,
Unnoticed are the wreaths of snow
That rest, where shining locks once lay
In youthful tints and disarray.
For eyes undimmed, and hearts unchanged,
And memory's tender, solemn bond,
No age can touch, no time destroy,
In earth, or fairest heaven beyond.

Grand Jubilee. With pride our eyes
Behold our Alma Mater Queen
Of lore, in fair Hawaii's isles.
The busy years that intervene
Since children gathered at her knee
And lisped their "ten times one are ten,"
Have carved her name in shining lines
Among the nobler works of men.
The humble cot for palace walls
Made way; the ancient furnishings
And simple armor of the old
Time discipline, all powerful gold
Replaced with all the appliances
That art and science can enfold.
On higher planes her children met,
From border heights the world surveyed.

The roll call on this summer night,
With honored names is full and bright.
In poverty, distress and pain,
Some lives large victories attain.
'Neath clutching shadows, dark and drear,
With never friend or brother near,
A desperate struggle, buried deep
In human hearts, forever sleeps.
Fought bravely—won—while on life sweeps.
From pinnacle of fame—from grand
Achievement in some smiling land,
From business whirlpool, swift and strong,
From homes where days are sweet with song,
From heathen lands unknown and dark,
Respond to Alma Mater's call
The voices of her children all.
Unknown to-day their histories—
Revealed not yet their mysteries—
But sharing in the wondrous plan
That uses every fellow-man
To lift the world from sin and gloom,
And in the light of Heaven find room.

True Jubilee is liberty—
This day let burdened hearts go free.
The toil of life with grime and care,
The sorrow which all hearts must bear,
The bitterness, the hate, the woe,
The anguish that will overflow,
Behind us cast with willing hand—
Reign Jubilee, throughout the land!

Oh, days of retrospection sweet!
When age, her childhood gladly greets;
When days of romance, love and dreams,
Through rifts of memory fondly gleam.
We may not stem Life's rapid stream,
We may not shrink from coming pain,
To-day is ours to live again
The precious past. Let future years
The influence feel of this glad time,
Each coming age know fewer tears,
All life itself be more sublime.
Let Jubilees repeat their joys
On earth,—uplift mankind, till all
The world their higher gifts employ
Against that last and heavenly call,
Throughout God's whole eternity,
To share his perfect jubilee.

A choir of thirty-two voices, led by Prof. A. D. Bissell, sang Tennyson's Bugle Song. Prof. Hosmer then introduced the speaker of the evening, General S. C. Armstrong, who was greeted with applause long and loud.

JUBILEE ADDRESS.

To the Trustees, Faculty and Alumni of Oahu College and Former and Present Pupils at Punahou.

Only a Punahou boy of the old regime can do justice to the earlier days to which on this fiftieth anniversary we with deep interest look back. It is high time that the recollections of that period were written by one of the then big boys; there is infinite humor and interest in it all; a real value for us and our children. Those were days of simple things, of severe discipline, of peculiar experiences—too rich and rare to lose.

My own earliest recollection is of being rebuked for passing my plate for a second help, and of an enforced division among my schoolmates of a delicious squid sent by my father; of Miss Smith's singing class and occasional rigor, of Mrs. Rice's sewing class where we made quilts for the Oregon Indians—whose pioneer missionaries had visited us en route—and of her saying "The little boys may now go out and play;" when the present Chief Justice of the Kingdom, with myself and others, would scamper out of doors, but not until our too often disapproved stitching had been examined. Most distinct is my recollection of our manual labor drill—I did not then have it on the brain; how, required to hoe our patches in severalty of melons or corn or summer squash, till we could count seven stars, we studied the heavens as I have never since done, not daring to shirk, for Mr. Rice, the farmer, was an embodiment of firm, kindly discipline that I have never forgotten. He hit us hard sometimes when delinquent, but was always fair. How I hated work then, impatiently digging up the melon seeds to see if they had started!

We stood in awe of Father Dole's red ruler and of his learning. He was seen reading Hebrew; relaxing now and then to let the boys make a rush at him, his beaming face towering above the fellows whom he held off with his long arms.

Who of us can forget the old adobie school room between the two courts, the green desks, especially declamation day when in turn we stood up and recited Marco Bozzaris or Hohenlinden.

What a host of associations throng the memory as we of Punahou think of the spring, with its limpid waters, near Rocky Hill whose caves we used to explore for ghosts and wooden gods; of the old bathing pond, now finely renewed, of the play ground and the hotly-contested games of "Ai Puni" and wicket.

As it seems to me now the delight of our Hawaiian life was going barefoot, as we did till we were quite grown, Sundays excepted, in the midst of wonderful natural beauty—the health and the joy of it! in spite of the prickly plains; tempted on Saturdays to climb Round Top, just behind, or Tantalus beyond towering thousands of feet; or to explore the luxuriant depths of Manoa, Panoa and other tropical valleys; or, better, invited to a round up of cattle on some ranch, which meant a horseback ride to Waialua or over the Pali to Waimanalo, or Kaneohe, or Kualoa; the exciting chase, the throwing of the lasso at the perilous steer who was to be knocked down and branded; the unequalled feast of poi and fish that followed, and the pillow fight at night; then the glorious home ride, racing our horses on the white sea beach, or riding them into the surf for a bath; but nothing could excel the beauty of a moonligh: ride through the cocoanut trees around Diamond Head—these were some of the delights of the Punahou boy.

But there is so much that I cannot tell that should be said by way of recollections of school days, I only begin the story of it, yet some one may be ahead of me. No doubt this occasion will be rich in reminiscences.

There was a change about 1858, the school became a college, there was new work and new workers. But I am not to give the history of Oahu College, the plans of which were discussed in my father's study in old Stone House; a distinct memory, for the trusees' meeting drove me elsewhere to learn my lessons.

A new force came into our student life at that time. It was Punahou as it had not been before. The springs of thought and feeling were touched and our growing manhood and womanhood responded to the voice of a master.

The work of Edward and George Beckwith, begun on some of us, a favored company, about 1850 at the Royal School, having already shaped our lives, now reached pupils from all the islands; with their increased range came a larger result.

The college was really a high school fitting its own student material for liberal studies, not however taking them beyond the Sophomore year, when, or earlier, they left to finish in American colleges.

The new President and Professor, reinforced by Professors Alexander and Haskell from Yale, and their successors, to this day, have given, I believe, as thorough drill and as solid a foundation as is given anywhere in the United States, in like studies.

I never knew till as a Junior I entered a class of fifty at Williams College the great advantages of our pioneer class of four at Oahu College. No wonder Hawaiian boys have stood well at Williams, Yale and elsewhere; there was no excuse for not doing so.

Not without the stimulus of competition we had here almost the benefits of private tutorship; constant personal attention. We were on the perpetual qui vive from frequent recitations. Hence small colleges everywhere supply the the largest proportion of strong men; big institutions do not have all the advantages. The thoroughness of your work, President Hosmer, of whatever grade, will give ample excuse for and enough honor to this college; it will insure a bright future and an influence that will be vital upon these islands and be felt beyond them. In time your excellent work will bring pupils from over the sea; for the other advantages of this Paradise of the Pacific added to your first rate training will make it an ideal place for many American youths.

But the new force that came in 1858 was on the moral as well as on the mental side; for eternity as well as for time. I was born in Wailuku, but was born again at Punahou.

When the reaper whose name is Death gathered one of the little flowers that grew in our midst there seemed to come to our bereaved leader an inspiration of tender eloquence that helped us to higher things. How many remember that time and received then what has lasted ever since and gone into others.

The teaching was of a high order but the tone of the institution was the best I have ever known in all my experience of educational work. We studied hard, we played hard, and we thought earnestly.

The battle of life is often won at school. The Duke of Wellington said that he won Waterloo at Eton. A disastrous life is often foreshadowed at school, as you and I have seen. President Beckwith gave us the best elements of success. The same work can still be done. Last year a fresh start seems to have been taken by this college. My letters have told of a new enthusiasm under your new leader. Oahu College was never more hopeful than now. Thanks to recent noble benefactions, stronger and more complete than ever it faces a future of peculiar interest. Different conditions confront you that can only be met by men and women of the best stuff. It is for you, President Hosmer, and your associates to train the thinkers and workers who shall help to save Hawaii. Let here be springs of power and influence that shall flow out over the land for its redemption. I speak as if there were danger. Is there not? Wherever there is human nature there is danger, and there is much and peculiar human nature in Hawaii; the conditions of to-day are extraordinary.

You have, I think, as delicate and difficult a problem as was ever given to thinking men and Christian rulers. Let us look at the facts from the census returns of 1890, just received and not yet officially published, given approximately here. I make some comparisons with the census of 1884.

Total population in 1890, 90,000.

Total population in 1884, 80,000.

Natives, 34,500; half-castes, 6,000; total, 40,500.

In six years native Hawaiians have decreased 14 per cent, and half-castes have increased 50 per cent. A decrease of 7 per cent in 6 years.

Chinese, 15,000; male adults about 13,000; women 800; and the rest children.

Portuguese, 9,000, of both sexes and all ages; no change.

Japanese, 13,000; swelled by recent immigrations to about 19,000, of whom about 4,000 are women, very few children. Only 116 Japanese 6 years ago.

Americans (American born); 2,000; no increase in 6 years.

Hawaiians born of foreign parents, 7,500; number 5 years ago, 2,000.

English, 2,000; slight increase in 6 years.

French and German, 1,200; a decrease of about 500.

Polynesian and other foreigners, 1,300; a decrease of about 400.

Whole number of voters, 15,000; of whom 60 per cent are native Hawaiians or of mixed blood.

Chinese and Japanese do not vote. Portugnese are about to vote. Simple educational test is required for all.

A property qualification is required of all who vote for Nobles, who serve six years; not for Representatives, who sit two years. Required property is $3,000, or income of $600 a year for the year preceding. This is much objected to by the natives. The foreign vote controls the Upper House, 24 members; the native vote controls the Lower House, 24 members. The Houses sit together, and with them the four Cabinet Ministers.

For the first time in the nation's history the native Hawaiians are outnumbered by all others combined. The former decrease by about one per cent a year. These people, adult males, of course, are employed on the sugar plantations as follows:

	Number.	Per cent.
Hawaiians	1,873	9
Portuguese	3,017	13
Japanese	8,024	45
Chinese	4,517	23
South Sea Islanders	433	2
Americans	101	
British	80	2
Other nationalities	314	—
	18,959	

Hawaiians own about three millions of property. Whites and foreigners about thirty millions. The latter have gathered the values that they have created.

The Government is a limited monarchy; the majority rules; the Queen reigns.

What of the voter who rules? On the answer turns the fate of Hawaii. As I understand it, the average native votor has a common school education, seeks one for his children, reads a newspaper, contributes to the church very liberally in proportion to his means (about two-thirds are Protestants and one-third Catholics) and, so far, has easily gotten a comfortable support in this comfortable climate.

But how they live is as important as what they know.

In 1850, when they had been pronounced Christianized by the American Board, some 16,000 having been gathered into the churches, I accompanied my father on one of his inspecting tours around the islands, and found them living pretty much in the old ways, in grass houses without partitions, quite well clothed, though garments were hardly a necessity, with a minimum of household furniture and of home regularity; always charmingly hospitable. Indeed, their mutual hospitality made individual thrift almost impossible. There was no struggle for life—slight daily effort sufficed for existence; all were happy, careless of the future.

When I again made the tour of the islands in 1880, the grass cabin was the exception; the partitioned frame house was the rule, but there was not a corresponding change in personal habit; they shared their goods in common pretty much as of old. Too often the owner lived in the open basement renting his his room above to a foreigner. There had been an advance, however, and a comparatively refined class of gentle manners and decent ways of living had appeared. There was a marked growth of industrial life from the needs of and the good wages offered by the sugar plantations, some natives making an excellent success as superintendents, making money more easily than they held it. This increased activity was most wholesome and helpful.

I shall, in this brief visit, eleven years later, hope to again study the conditions. The home life is everything. Has the great increase of wealth weakened or strengthened the good feeling between the laboring class and the well-to-do or the wealthy class? Have the obligations of superior advantages been fulfilled by the latter.

In this, as in every country, the future is safe and sure only as the educated, and the rich shall act out the principle expressed in "noblesse oblige." There is no place in modern civilization for a leisure class; it is as dangerous as the lowest class. There is no salvation for those who do not work.

Christian patriotism and philanthropy is the price of future homes and security for our children in every land. I have not forgotten a few examples of wise and thoughtful care of plantation employees that I saw in 1880. The distance between the masters and the hands seemed great; a state of things that, in time of strain, may not be safe, and the strain will come in time. You will get what youw ork for—if for money you are likely to get that; but do not complain if you do not get other things that make home and country safer and better unless you work for them.

I have been eager to see the illustrations of Hawaiian nobility—of its truest nobility—in the Lunalilo home and in the Kamehameha Schools. Will the whites and foreigners, with their thirty millions of dollars, match the public benefactions of the natives with their three millions?

I believe that this decade, unless one of disaster, will see a great advance over the last of gifts for the public good from the many conscientious men who are able to give to the country that has given them so much. No gift is greater than that of service.

From over the ocean I have heard of faithful, quiet ministries among these people. More than one man has done for the Leper Settlement what he could, indifferent to praise. That strong, manly life that was broken from incessant labor for your Chinese population is far more honor to his country than anything you can show me of building or improvement. The long and tireless ministry of a woman in the temperance cause on these islands is ten times more credit to Hawaiian civilization than her costly roops and parades.

But I know too little of the real work and worthy living here—it is not advertised. Guide books don't point it out. I hope to learn more of it in the next few weeks.

Will self-government succeed in Hawaii, for she is bound to govern herself? She is the weakest and the strongest of the nations. Needing no army, only a strong police force, she has the fleets of America and Europe to assure her stability. Her only danger is within herself. Can she meet that? Will rum, opium, licentiousness and demagogism conquer the Hawaiian voter or will they be conquered by him?

Elections are coming and progressive and non-progressive and perhaps dangerous ideas will struggle for the mastery. Whatever the present issue there is no final defeat for the right, because you have too much civilization for that. Remember that agitation is education; that free discussion which makes men think is worth as such as the common schools that teach the children to read. The man who don't think is the most dangerous of all.

However disastrous the immediate result of free suffrage, the re-action of it on the voter has a vital value. Men usually accept the estimate we put upon them and act accordingly; in dealing with them we gather where we sow; action and re-action are equal in morals and politics as well as in physics. The negro slave accepted his master's estimate and gave no sign of his capacities; his fighting qualities were ridiculed. Enlisted as a soldier with the blue on his back and the Springfield rifle on his shoulder he responded splendidly to every duty, and to-day the black regiments of the United States Army are admirable—in no way disappointing.

Instead of the predicted helplessness, the ex-slaves, as citizens, have raised more cotton in freedom than in slavery and have accumulated over $200,000,000; they have met the charge of incapacity by rivaling their white neighbors in the school room, at the teacher's desk, and by winning University honors.

Under ordinary conditions the way to make good citizens is to put on the habiliments of citizenship and to put in the hand its prerogative, the vote. The foreign element in the United States is saved to civilization, and civilization is saved from it by citizenship. Limitations are of course important and are neglected at the nation's peril. Enfranchising the negro was a terrible risk in America, and the danger is not yet over, but it made possible because it made necessary the wonderful free school system of the South, and that is making that section new and great. The Indian's only hope is full citizenship, unfitted as he is in many ways. Environment, next to God's grace, is the greatest force in human life; heredity s next, strong but not as strong; thirteen years of experience with Indians from the plains has been to me another clear demonstration of this claim.

The strongest force in society is on the side of right, and insures its rule when men and women of resource and influence use their power faithfully and wisely. When nothing else will, danger drives us to fulfil our duty to the ignorant and lowly and to our country. The best and broadest education and the wisest treatment of her mixed peoples only will save Hawaii. For that you must unite and strive.

Never forget that the man who does not vote is even more dangerous than the man who does, for little or nothing will be done for him; he can wait, but the voter must be looked out for, lest he do harm. The social or political outcast is most to be feared in an uprising or revolution.

The extraordinary conditions of Hawaii and my want of knowledge of them, forbid any dictum as to where the line should be drawn between voter and non-voter. Nowhere in the world I think is there such lack of homogeneity. The disciples of Confucius and Budda outnumber the disciples of Christ; they are a peculiar people refusing as a class to become one with you. What will you do about it? From a money standpoint you would flood the country with them for the sake of cheap labor; from a moral standpoint you keep them out. Financial ruin without more Asiatics; moral ruin with them; if I understand it rightly. God help you in it all, for it will tax your pockets and your principles to do the right thing. A more restricted suffrage is hardly to be hoped for; any extension not, I think, to be thought of. It remains to make the best of things. Those who are hopeless disarm themselves and may as well go to the rear; men and women of faith, optimists, to the front! This is the Christian era. "In hoc signo vinces" is the motto of the faithful, and they are not afraid.

But mere optimism is stupid; sanctified common sense is the force that wins. Work for God and man is full of detail, it needs organization, and that requires subordination, sometimes painful holding of the tongue; gabble and gossip, even that of the pious, is one of the most fatal devices of the Evil One; the friction and fuss in God's army does much to defeat it. Many people are good, but good—for nothing.

Working together is as important as working at all. There is no resisting the concentrated power of the right-minded people of these islands. But differences in temperament which are at the bottom of most personal, family, political and theological quarrels are often fatal and ever lose the battle, for the evil seem often to combine better than the good. The remarkable variety of people in this kingdom make united work peculiarly difficult,—only danger makes men forgetful of their difficulties and solid in action.

Oahu College can do great service to the nation, not only by giving its students the best and broadest educational ideas, but by a careful and helpful study of its people and problems. Does the Hawaiian Board of Education have any material help for this centre of learning? Do your professors or teachers take any part in Teacher's Institutes or in gatherings of any kind where educational, economic, social or political questions are discussed and inspirations given to and taken from the teachers, thinkers and active minds of the country? Each needs the other.

Has the idea of University extension taken root here — so active and useful first in England and now speading rapidly in the United States? Here is the proper center for it in these islands. There should be, I think, from one to five branches in every one of the seven islands in direct relation to the College, visited occasionally by your professors, in which scientific, social and industrial questions should be discussed—open to all classes, with adaptations to each. Illustrations by experiments with chemicals, with philosophic apparatus and the aid of magic lantern slides would attract and interest and benefit the people. The lack of proper amusement, so hard to provide in a transition period like that of the Hawaiians, would be in part made up. Many no doubt would lend a hand; you have in your midst rich resources by way of men able to interest and profit the people.

God helps those who help themselves. Your Hawaiian problem is a hard one, but it is good for you. Would you have this a Paradise without your own effort if you could? I sometimes think that Adam and Eve didn't have half a chance in the Garden of Eden, because too much was done for them. For our human nature the conditions of Plymouth Rock were better.

Living as you seem to be just now on the rugged edge of uncertainty is not pleasant, but only in difficulty are men at their best. Look out that no one of you shall become "a man without a country;" a half-hearted Hawaiian, a half-hearted American or European. Plant the stake of your destiny somewhere and fight it out. Stand for something besides your own personal interests. To every school boy I would say: "Read Eggleston's story of the Hoosier schoolmaster and join the 'Church of the Best Licks.'"

How much better than you, you once barefoot Punahou boys now, after years of struggle rich from your sugar plantations or other business, will be your sons who can without an effort go to any University in the world? They may fight some battles as you have done to make them men; we all must work for all we're worth, while we live, in order to save our own souls, to say nothing of the good of others. The only hopeless ones in the world are the lazy.

The fourteen years boon from American reciprocity is broken and there is no telling what the end will be. I would rather come back when you are somewhat tried, if such a time must come, than at the high time of money making. People are apt to be thoughtful in the inverse ratio of their prosperity. Have you not been thinking of late as never before, and has there not been shown in the face of your set-back an enterprise and creative energy—witness the Ewa railroad—that may make you stronger for it all. I read of new and bold private schemes to develop your varied resources and of recent public policy which built roads and initiated general public improvement.

Has the moral progress of Hawaii kept up with her great material progress in recent years? Do men give more money to good work when they make the most or when they think the most? For twenty-three years I have worked for a charity, through two national panics and through prosperous seasons, but the times have made very little difference. Nothing extra is to be expected for the Lord's work in "flush" times, and a certain fine spirit carries it through the darkest days. As profits decrease and the days darken, dodn't be afraid for your good work. "As thy day is so shall thy strength be."

In 1880 they told me that practical rather than professed infidelity was wide spread; how is it now? Has the good gained on the evil or the reverse?

Have the followers of Christ become stronger or weaker? Whatever the fact, now, in your economical revolution, is the time for men and measures. There is in all men, in you here, a reserve force that God calls out in emergency. That that the routine of your lives must materially change, or that business should be neglected. But you and I and everyone can under pressure do more than he has done; it is for each one to say what his new work shall be. I can only indicate objective points of public policy, to which all can in some way be usefully related, suggested by my own experience in work upon problems in America similar to your own.

It is interesting that Hawaii first of all the nations of the earth faced the hard questions of the immediate emancipation and enfranchisement of an undeveloped tropical race. What the United States has been doing from 1860 to 1891, you have been working at since 1830, and the study of it is most instructive.

All agree that education is of paramount importance, but no one-sided education will answer. After trying for many years the plan of training hand, head and heart with negroes and Indians in America, I find myself believing in it more than ever, and a wonderful growth of public sentiment in its favor. Educate the whole man is the idea; fit the pupil for the life he is likely to lead.

The "Slater" and "Hand" funds of a million dollars, each are applied to the negro on these lines. Indian education is pushed as never before in a practical way; and in the chief cities of the American Udion, Technical Schools have sprung up through extraordinary private bounty. Rich men are seeing the weakness of the old system, the disadvantages of their own early lives, and wish to make education something more than it has been. The training of the hand has been the neglected factor in our civilization. In that of the Jews it had its true place. It is pushing its way into common and high schools, opposed, but sure to spread. I wish that one of Miss Emily Huntington's classes in kitchen gardening and in domestic science, established in New York and elsewhere, were in every school district in these islands; they will be if you say so.

Find the right apostle for these ideas and they will spread; but you will get no good without a sacrifice by some one.

Training is teaching and something more. While the two should be one there may be teaching, mere stuffing, that will show well only in examinations. I have for many years been preaching that Knowledge is not Power. Undigested knowledge produces a malady sometimes called the "big head."

Those with whom I have had to deal have a remarkable capacity to acquire knowledge, but little to assimilate it. A weak mental digestion is the trouble with the races we are called to help. The power to learn is universal; savages have good memories. I would risk the most benighted children of Australia or Africa in your class room; their lack of power to use their learning would be their weakness. "Gumption," perception, guiding instincts, rather than capacity to learn, are the advantages of our more favored race.

Drill that develops thought and moral force is the thing in school life. The children of thinking parents will learn to think in spite of stupid teaching, but the children of a thoughtless people, with the finest facility in learning from books will get little good unless the right all around training is given.

There is much waste in all educational work; "not many things but much" is the true idea. Educators are now as never before trying to get rid of non-essentials in their work, and by a right co-relation of studies make it tell upon life; improve the reasoning powers; increase appreciation of geography, history and science, and the love of truth on its own account. Not how much we learn, but how much we love it is the great thing. The teacher rather than building and apparatus is the main thing.

General Garfield said that sitting at one end of a log in the woods with Dr. Mark Hopkins at the other end was better than being at any University.

The power to think clear and straight comes from proper training, but is most successful when that training is obtained through self-help which underlies the best work of all men. The destitute ex-slave has the advantage of his disadvantages in the poverty that taxes his utmost energy to secure an education; while many a youth has the disadvantage of his advantages in that he does not earn his education by a struggle which in itself creates the finest thing in manhood.

The child who wonders, thinks and wishes to understand. To improve the power of observation, practical science lessons have of late years been introduced, and some of America's best teachers are telling us how much can be done at little cost to stimulate inquiry and reasoning. At Hampton, we plan to give each graduate at a cost not to exceed $2.00, an outfit for giving lessons in elements of science, consisting of an alcohol lamp, half a dozen test tubes with a holder, some glass and rubber tubing, a few chemicals and a tin baking pan with a perforated shelf; these to be supplemented by articles which can be found in every community, such as bottles, corks, lamp chimneys and candles.

Let us not be deceived by appearances, or fail to discern the difference between real and apparent progress and values. Things are not always what they seem.

"There may be individuals, as the ancient patriarchs, high in spiritual growth, who are but partially civilized, while there may be an advanced and refined and contemptuous civilization that is well nigh hopeless," says Dr. Hopkins. Hawaii has known no finer characters than those of Kaahumanu, Kapiolani, John Ii, and Kekuanaoa and others, born in savagery, uneducated; who is there like them to-day? America has no nobler men than some of her ignorant Indiant chiefs—not even Christianized; but in their wild life they say "We know God, but we do not know Jesus Christ." All men do or may know God in a way that we do not respect as we should, and Nature's light sometimes becomes in a selfish, so-called, Christian civilization. Even in slavery there was sometimes the highest spirituality. In Mrs. Stowe's book, "Uncle Tom," illustrates the possibilities of character under oppression, while Legree, the master, shows what selfishness may make of men of the most favored race.

Was there ever truer saints than among our native Hawaiian men and women? Lowly, illiterate, simple, often inconsistent. Our parents have told us of their devotion and sacrifices. I have often thought of good old Kahinu, whose prayers that no harm should come to me in the dangers of war may have been answered.

Only as the land gains in spiritual power does it gain at all. Life means more than a good bank account.

These lines were penned in my study at Hampton in the press of closing annual exercises, with no time to rearrange or condense statements. I ask your indulgence.

Half an hour ago I said my final words to the Senior Class soon to graduate. We had, with some omissions, finished the "Outline Study of Man" by Dr. Mark Hopkins, who "believes in no metaphysics which are not capable of being understood by any man of good, common sense." The idea, at the least, was, "You have studied man, now you go into the world to study men. In the class room we study what is common to all men—uniformities. This gives us science. In the world we study men only as they differ—differences. This gives us practical skill, and makes us men of affairs. Both are needed. Heretofore theory—now practise. So it is with you, my friends; first thought, then action.

I have given enough advice. What will you do about it? I have seldom followed advice implicitly, which is sometimes the best and sometimes the worst thing in the world, according to the good sense of the giver; but it has been to me of unspeakable value as stimulating thought, and has led to much change of direction. One "caroms" on it as one billiard-ball does on another.

Think on these things, you of Punahou. Each one of you has his peculiar obligation and opportunity. Each one has his "personal equation," as the scientists say, and according to that is the duty to be done, and the method of it.

I recently heard it said that the first Reformation was in reference to our duty to God, between whom and men a corrupt priesthood had intervened; and that the Reformation of to-day is with reference to our relations to men. How splendidly this idea has been carried out in Toynbee Hall in the east of London and elsswhere! University men, the most gifted class, have devoted themselves to the least gifted. The obligations of the higher to the lower are being appreciated as never before. By and by it will be a part of a liberal education to devote a year or more to personal labor for the unfortunate.

Look at the work of Miss Grace Dodge and her associates for the working girls of New York and the country, and at the "College Settlement" of educated girls there. See how the range of church influence has increased from simple preaching to teach with an organized effort for the masses, that extends to the whole range of living. St. George's Church, of New York, Rev. Dr. Rainsford rector, is a good type of this.

Foreign as well home missionary effort is feeling this broader movement. "The nerve of mission work" is not, I think, so much the fearful alternative of eternal punishment as the constraining love of Christ and of men. To be Christ-like is not only a believer in Him, but to imitate the simple, devoted life of the carpenter's son, and to help others to do likewise. Christianity is character if it is anything, and character is a matter of daily living. People who do not know how to live make weak Christians; and no deeper, better inspiration has ever come to human life than that to which we see the beginning in a new devotion in the higher walks of life to the idea of the brotherhood of man that brings men together, and through personal touch the true way of life is made clear as it can by no mere form of words. It will go around the world, and, in His Name, work wonders.

The Bible is itself more widely read and felt than ever. Criticism and antagonism only strengthen it; truth is prevailing, although some terrified. Its breadth and beauty will be welcomed as they are known, and for its sake more are ready to devote their lives than ever. There are signs of a oneness of spirit. The folly of but one church organization is as apparent as that of an army not divided into regiments, with its own regimental colors and enthusiasm. The evident march to a common point under one acknowledged Supreme Leader makes the true unity; and as this shall appear, there will be more charity, and charity, you know, is the chief thing.

Good work should be scientific—that is, take into account all the facts of the past and present. In the interesting discussions of the great Missionary Conference in London in 1888, it was said that converts in Africa needed industrial